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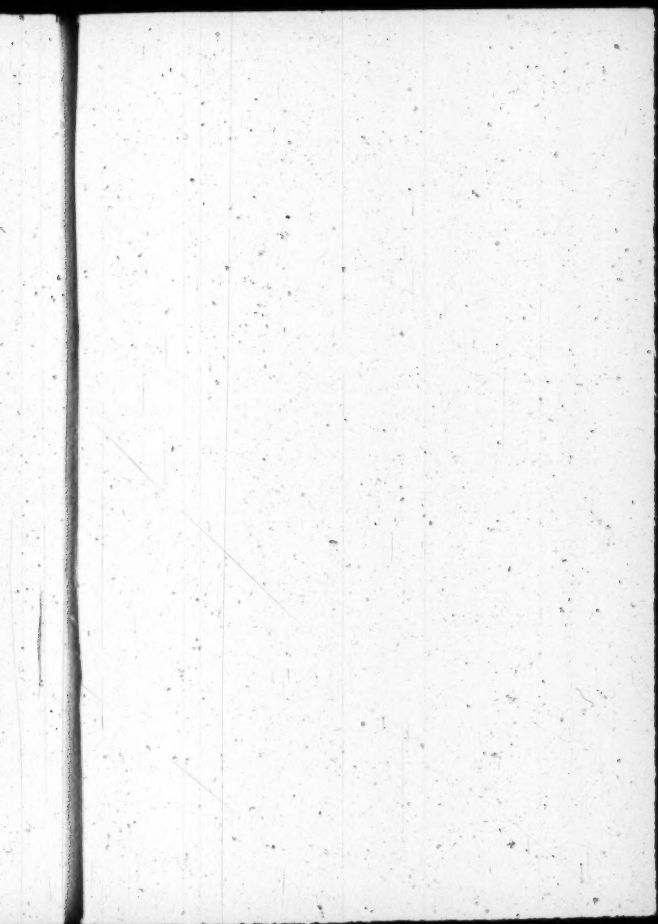


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A
SERMON
preached before the
King at White-hall, the
eight of May. 1604.

By
HENRIE HOOKE,
Preacher.

Jerusalems Peace.

Esay. 62. vers. 1.

*For Sions sake I will not hold my tongue, and
for Ierusalems sake I will not rest, untill the
righteousnesse thereof breake forth as the light,
and saluation thereof as a burning lampe.*

LONDON,
Printed by *Adam Ifflip*, for
Simon Waterfon. 1604.

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A SERMON

preached before the King
the 8. of May. 1604.

Pfal. 122. vers. 6.

Pray for the peace of Ierusalem.



His Psalme is a Psalme
of gratulation, penned
by the kingly Pro-
phet *David*, expres-
sing the great ioy he
had conceiued to see a
peaceable and well settled order of religi-
on and policie in the Church and king-
dome of Israell. The affection of his ioy
he expresseth, together with a principall
occasion thereof, namely, The zeale of

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his people, in going to the Lords house, to participate in the exercises of religion: which zeale of theirs he obserued, partly, by their vnitie & agreeing voice, as it were exhorting one another to goe vp cheerefully, vers. 1. they said, Wee will goe vp: partly by their resolution to persist and stand fast in Gods seruice, Our feet shall stand, &c. vers. 2. ioying, that the Lord had chosen a certain place of rest for his arke, a visible signe of his presence; whereby they might be assured, that God would accept of their seruice, performed within the limits of the church, and in the vnitie of the church, without which God regardeth nothing.

From this gratulation, *David* descendeth to a commendation of the citie Ierusalem; commending it first, because of the beautifull structure, that vniforme and euen workmanship of those goodly buildings and stately towers and bulwarkes, which Psal. 48. he willeth to obserue and number. Secondly, because it
was

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was the place of religion, appointed for the assembly of all the tribes of Israell, from euery quarter there to meet to praise the name of the Lord. Thirdly, because it was the seat of iustice, and of the kingdome, which hauing been often interrupted through the iniuries and variablenesse of former times, was now made firme, and surely tied to the succession of the house of *Dauid*. Which many and great blessings the Prophet wisely considering, concludeth his Psalme with exhortation to all true hearted Israelites, whose hearts were truly affectioned towards Ierusalem, To pray for her peace.

First, by Ierusalem, not meaning the citie, taken materially in her owne nature; nor yet typically, as a citie appointed to figure another; but as spiritually it signifieth the church of God, which was one with the commonweale of Israel, both *Dauids* and Gods people.

Secondly, he requireth their carefull

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industrie

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industrie for the procuring of Ierusalem's peace; not a peace that was wanting, but that it might not bee wanting, euen a continuance of peace, whereby the beginning of the Church and kingdomes prosperitie, might increase in strength and perfection.

3. Wherunto notwithstanding mans indeuour bee much auailable, yet because all humane industrie is full of vn-certainetie and imperfection in it selfe; therefore he exhorteth them by prayer to cast their care vpon God, who is willing and readie at the request of his Church; to blesse the labour of their hands, and fulfill the desire of their harts. According vnto these, shall be the obseruations which doe follow.

Dauid commending the peace of Ierusalem vnto the deuotions of the godly Israelites, giueth vs to vnderstand, how happie and to be desired the estate and condition is of that kingdome, where godlinesse with policie, religion with iustice,

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iustice, the Church of God and a ciuile
state are vnited into one body of a Chri-
stian commonweale. Such a kingdome
was the materiall Ierusalem, and euery
such kingdome is a spirituall Ierusalem,
where God is worshipped in spirit and
truth: the effects of whose worship is the
peace and prosperitie of the church and
of the kingdome.

The Prophet *Esay* foreshewing the
blessings of iustice and iudgement, with
their fruits, namely, quietnesse and assu-
rance for euer, which in due time God
would send into the earth; noteth with-
all, that this time was not to be expected
vntill the spirit were poured down from
aboue; vntill a spirituall king and king-
dome had possessed the earth, vnder
whose scepter the people should dwell
in the tabernacles of peace.

Many politicke bodies there haue
been and still are in the world, rich in
treasure, puissant in power, honourable
and famous for their order of ciuile go-
uernment,

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uernment,

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uernment (God by the bridle of his prouidence bearing rule euen amidst the people of infidelitie, for the common good of mankind, because he is good vnto euery man :) but there is in the whole earth one onely mysticall bodie, not fixed or settled otherwise, than as a tent to be remooued; but passing from place to place, vntill it find a place of rest; where it so resteth, as that it is incorporated with any politicke bodie, there is a supereminencie of honour, of puissance, and of power.

For as a man armed in battaile, is to one vnarmed, as two are stronger than one, and as an armie of ten thousand valiant to a thousand weake and feeble persons, in whom there is no strength: so is a religious commonweale to that ciuile societie whose constitution is wholly framed of humane policie.

Psal. 3:

I will not be afraid for ten thousand people that should beset mee round about, for the Lord sustaineth me. What

David

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David was in compare of ten thousand, so are ten thousand thousand, vnto that Lord which sustained *David* : for the commonweale of Israel being not only *Dauids* kingdome, but the Church of God, God keepeth this house charily, as a man doth the apple of his eye, he is a wall of fire, and a flowing stream round about his Church : that as the diuell could not presse vpon *Iob*, to doe him *Iob. 1.* violence, because God had made an hedge round about him ; so the enemies of Ierusalem, whilest God was in the midst of her, did neuer rise against her to swallow her vp quicke, but they were as quickly and in a moment swallowed vp themselues.

Somewhat it was therefore whereat all the nations of the earth, all sorts and sects of people in a generall opinion and conceit of religion, haue aimed at, whilst that for the establishing of their ciuile gouernements, they haue entertained one kind of religion or other, as a necessarie

cessarie & chiefe pillar of their strength.

The auncient Pagan gouernours, besides that they did obseue with many curious deuotions, certaine gods, whom they called, and esteemed as *Deos tutelares*, gods of protection; were wont also to entitle their lawes vnto the authoritie of some diuine maiestie, to gaine credit and authoritie vnto them, as not being deuised by men, but deriued from some immortall power.

The Atheist not vnlike vnto the Pagan in policie, perswadeth princes for the securing of their estates, to admit of religion; yet not to be so curious in the choise, as constant in maintaining that religion which they haue once chosen.

The Papist, betweene whom and the Atheist in this point, the difference is obscure, did sometime labor earnestly to haue imposed his superstition vpon this kingdome, by persuading the infinit vtilities that did follow of his doctrine,
whether

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whether it were true or false.

As there is no shadow, but the consequent of some body, whereby it is caused: so vndoubtedly there is a certaine truth, whereof these opinions are darke images and resemblances.

For as that generall sence or conscience which all men haue naturally of God, is prooffe sufficient, that there is a Godhead, though by natures power the truth of that diuinitie cannot bee comprehended: so the vniuersalitie of that perswasion which all estates haue of the necessitie and vtilitie of religion, whatsoever it be, to common-weales, doth in some sort discouer, that there is a religion of great efficacie, notwithstanding the veritie thereof doth not appeare vnto euery one in particular. But seeing in the generall opinion of all, religion is so auailable to the happinesse of kingdoms; without controuersie, among many religions, the best is most commodious: and this best, is but one and all,

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all, euen as the foundation thereof is but one, that is, the truth which is good.

All other religions, abusedly so tearmed, as they haue proceeded from the corruption of mans heart, so they are corruptible and changeable in themselves; and the kingdomes of the earth deceiued and deluded by them, haue also beene changed and translated one into another; the Assyrians into the Persians, the Persians to the Grecians, the Grecians to the Romanes; and their empire also is vanished, though they seemed to haue all religion, and to be fenced by the power of all the gods, vnto whom they erected a pantheon: yet it is faded like a shaddow, being shaddowed only as vnder *Ionas* his Gourd, a withering bower, not shrowded vnder that power, whose protection is inuincible.

Psal. 19.

But the feare of the Lord is cleane, and endureth for euer: true religion, which is an holy and reuerent dependencie

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dencie on him, who is the onely true God, is pure and vndefiled, being as in it selfe permament and immortall, so it holdeth the honour of that kingdome in endlesse perpetuitie, which doth continue in the feare of God without end.

For what is true religion but the exercise of the Church, that mysticall bodie residing within the bowels of a ciuile administration, giuing life and vigour vnto it? and what is the Church, but the house of God, the seat of his mercie, the ensigne of his glorie, the testimonie of his presence? Here will I dwell, for I haue a delight therein, this *psal. 132.* shall be my rest for euer, and I will surely blesse this Zion whom I haue chosen.

When *Moses* was commaunded to make an Arke to prefigure the Church, he was also willed to make a Mercy seat *Exo. 37.* ouer the arke, not a haire breadth broader nor longer than the arke; to signifie, that as without the skirts of the Church there is no mercie, so all mercie and what-

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whatsoever blessings doe flow from mercie, are the portion and inheritance of the Church.

Deut. 28.

To what kingdome was that abundance of riches and treasure euer promised, as to lend vnto many nations, and borrow of none; or that dominion and superioritie, to be the head and not the taile; or those continuall victories, to be only aboue and not beneath; or those admirable fauours of peace and plentie within, of glorie and renowne abroad, but onely to that people ouer whom the name of the Lord is called vpon?

The experience of which blessings caused him, who had wisely obserued what experience did teach him, to confesse, Blessed is the people, which haue the Lord for their God.

Like experience of not vnlike blessings we haue had for many yeeres, if our wisdom be alike to obserue what our preferment hath beene, much euery manner

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manner of way about other nations.
Is there any thing wanting vnto vs,
which Ierusalem possessed, and we en-
ioy not? Our peace and aboundance,
our honour and victories, our glorie
and renowne, for giuing and lending,
for relieuing and harbouring, for suc-
couring and protecting the needie, the
stranger, and the oppressed. These and
many other memorials of our prospe-
ritie, haue caused the sound of our king-
domes fame, to fill the eares of forraine
princes and people with admiration.
VVhat should we desire more, but that
alone which is to be desired, that in a
thankfull acknowledgement of the
cause of all these blessings, which is the
loue of God towards his Church, enlar-
ged greatly together with our king-
dome, we should labour the perpetuities
of Gods blessed loue, which is the grea-
test honour of our kingdome, by being
as zealous for the aduancement of his
truth, as he hath beene ielous ouer vs
to

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to encrease our good.

1. Sam. 2.

2. Chro. 15.

To vs therefore belong those aduertisements which were giuen vnto them of old time : I will honour them that honor me : The Lord is with you, while ye be with him. There is no feare of the mutabilitie of our state, if we keepe our selues free from Apostacie, if we depart not from the liuing God. But you will say, God forbid, that of an holy and Apostolicall people wee should now become prophane and Apostaticall. So I pray, God graunt, that we hauing entered into the way of God, and made many forwards therein, we be not now at a stand, without proceeding further. (*Stare in via dei, & non proficere, est deficere, vbi incipis nolle fieri melior, desinis esse bonus*) it is true in the generall which was spoken to euery particular: To stand in the way of God, and not to goe on, is to goe backe. If once thou waxest wearie of waxing better, thou ceaseest altogether to be good.

To

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To be faint and slacke in religion, is a
note of variablenesse and inconstancie;
and inconstancie is a certain fore-runner
of Apostacie. Therefore the spirit of
God warneth vs to take heed we be not Heb. 13.
carried about with diuerse and strange
doctrines, not to be as children waue-
ring and carried about with euery wind Eph. 4.
of doctrine, but to haue our hearts esta-
blished with grace, and to follow the
truth, growing vp therein: not only to
forsake our first loue, and to despise
that which wee haue alreadie receiued, Rev. 2.
but to coole the heat of our loue, that it
should not grow into zeale, and willing-
ly to neglect oportunitie of better things
or of bettering things, when occasion is
offred, is a kind of defection which God
hateth.

The eagre affectation of noueltie, and
hot desire of innouation in a settled peace
of vndoubted truth and religion, hath
euermore beene iustly odious to God
and man; for to satisfie humorous min-

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ded men, and to feed itching eares in their vaine curiositie, is to answer fooles according to their follie.

Yet let not the feare of innouation driue vs into a chilling coldnesse of affection, which in seruencie to adde vnto the beautie of Gods house, must be answerable to his bountie, in adding glorie to our kingdome.

When God doth make perfect that good worke which he hath begun in vs, it is not a worke of innouation, but an addition of grace vnto grace, that wee may grow in grace vntill the day of Christ. The sunne rising in his glorie, is said to shine more and more, by displaying the beames of his brightnesse, vntill the perfect day: the light of Gods truth once reuealed in the heauen of his Church, desireth to run the same course which the same doth in the firmament, till it come vnto the height.

Religion the older it is, the more fruitfull it should be, and the exercises therof

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in their puritie more abundant, like the plants of Gods garden, which in their age bring forth more fruit; when other trees naturally decay and perish, they are most Greene and flourishing. It is the barrenesse of religion, which causeth God so often to remooue his kingdome from nation to nation, vntill hee find a people not onely religious, but in their religion zealous for his glorie. If God take his kingdome from vs, our kingdome cannot stand, for his kingdome in the midst of ours, is as a staffe in the midst of a tent whereby it is vpholden.

Another blessing there is, which religion yeeldeth vnto that policie, where-with it is combined. For as much as common-weales consist not of wood and stone, nor of the dead and sencelesse matters of the earth, but of men which liue, and vnderstand; the better they are in life, and the bettered they are in their vnderstanding, the better it is much for the commonweale. And this is also the

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benefit of religion, which doth qualifie the liues and hearts of men with such induments as fitteth them to any profitable seruice appropriat to their callings.

1.King.3.

Prov.9.

Salomon therefore succeeding his father in the kingdom of Israel, desireth of God a wise and an vnderstanding heart, to iudge his people by putting discretion between good and euill: for as he knew, that it was iustice which exalteth a nation, and sinne that bringeth shame vnto a people; so he confesseth, that the beginning or fountaine of this wisdom of heart, was the feare of the Lord, which expelleth sinne, and causeth to decline from euill: but where this feare is not, there is neither equitie, nor indifferencie, nor common honestie to bee looked for, as *Abraham* told *Abimelek*. Gen. 20.

The politicke Philosopher seeming to haue sounded the depths of the vnderstanding part of mans soule, as also the wildnesse and brutishnesse of his affections, giueth some like censure of him,

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him, That man being guided by the rule of vertue, is the best of all creatures, but ouerruled by sensualitie, and living without law, is the worst of all other.

What the Philosopher according to the iudgement of his time, spake of vertue, we speaking after the knowledge of this age, may not vnfitly apply vnto religion, the naturall parent of euery true and perfect vertue.

That man whom either nature or industrie hath beautified with many good parts and gifts of the mind, if his heart be sanctified by the true fear and knowledge of God, whereby hee doth applie his good gifts to their right and proper end; he is like vnto an angell in the form of a man: but be he what a man possible may be, only destitute of this religious feare, he is in the shape of man, a creature none more noisome or dangerous.

That the spider sucketh poyson, from whence the bee draweth honey, is not

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in the matter deriued, but in the venome of that nature whereby it is digested and turned into the same substance.

All wisdom commeth of God, and there is no wisdom in any man, which he hath not from God: yet as there are some wise vnto that which is good, and simple concerning euill; so there are many wise onely to that which is euill, but to good they haue no vnderstanding. The reason is, because vnto the pure all things are pure, but vnto the vncleane, their mind, their conscience, their wit and wisdom is impure and defiled.

Our sauiour Christ therefore as it were to expresse and commend vnto his disciples the sweet harmonie and consent betweene policie and christianitie, willeth them to be wise as serpents, and simple as doves: not onely wise, lest as serpents by their subtilty they became occasions of much harme vnto others;

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Tit.

Mat. 10.

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neither onely simple, lest in their simplicitie they did lay themselves open to the iniuries of the world. The serpent was subtler than any beast which God did Gen.3. make ; this sharpnesse of wit therefore was to bee allayed with the doves simplicitie, the most innocent of all creatures ; and this simplicitie againe was to be supported by that wisdom, than the which none could bee greater : and this is that proportionable mixture which produceth a Christian wisdom, whose fruits are pleasing vnto God, and profitable vnto man.

Howsoever it be therefore that to the managing of politique affaires, they seeme alwaies to be fittest instruments, who either by naturall aptnesse or ingenious education, are prepared and instructed thereunto ; yet what fitnessse of vertue there is in any to those imployments, it is wholly to bee ascribed vnto the religion of the person, if hee haue any ; if he be not religious, hee is not

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vertuous, for he is neither truly vertuous nor religious, who is not both.

Much is written to commend the memorie of those auncient Worthies among the heathen, whose fame for their morall vertues yet liueth, their bodies hauing for many ages beene putrified in the dust. Notwithstanding, according as it is in the Prouerbe (*inter cæcos luscus regnare potest*) Hee that hath but the sight of halfe an eye, may iustly claime to be guide vnto those that are starke blind: so in the thicke darkenesse of those times, and amidst the manifold heapes of ordinarie corruptions, some extraordinary apparances of grauitie and sobrietie might well be had in high estimation: but suppose the best, that from those men worthie actions proceeded, which gaue testimonie of their vertuous disposition; yet either we must account them as fruits issuing from that reuerence which nature had imprinted in their hearts, or as effects of ambitious desires,

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desires, proposing vnto themselves (as other men of more vile affection did) the end of their actions pleasure or profit; so they, as one of themselves speaketh, (*Commemorationem nominis cum omni posteritate adequandam*) the memorie of their name vnto all posteritie.

If therefore, there were in them any vertue, it was such, as the imperfection of naturall light was able to produce; or as a learned father calleth it, *Splendidum peccatum*, a sinne shrowded vnder the habit of honestie.

But whether of both it skills not: I rather note that which the holy-ghost obserueth in the practise of certaine heathen men, who being idolaters themselves, made both choise of religious men, & likewise vse of their religion, to serue for their profit, as *Putiphar* the Æ. Gen. 39. Egyptian did, who made *Ioseph* ruler ouer his house, because he saw the Lord was with him: and as *Darius* preferred *Daniel* aboue his other rulers and gouernours,

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Dan.6.

nours, because he saw him to be a man of an excellent spirit, and as after he confesseth, the seruant of the liuing God.

Out of which practise of these heathen men, I obserue two things : First, that it was *Ioseph* and *Daniels* religion, and their conditions sutable to their religion, which did persuaide and induce *Putiphar* and *Darius* to commit so large a gouernement vnto their fidelitie : Secondly, that being strangers, they preferred them aboue their household and natiue people ; finding by experience, and approouing by this practise, that as their religion was more diuine, so in the there was greater excellencie and perfection of vertue, than in any of their owne nation.

If there were no other argument to prooue what hath beene proposed, this is sufficient to declare the inestimable benefit of religion, whereby all sorts of men are made more profitable to the commonweale in their seuerall charges:
and

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and that religion, the more pure and vn-
defiled it is in any man, the more con-
scionable it frameth him to the executi-
on of his dutie and seruice : for as the eie
of a mans bodie, the cleerer the Sunne
light is, the fuller delight it taketh in
viewing the beautie of those creatures
which are vnder the Sunne ; so the con-
science of man, the more it is cleansed
from sinne by a religious knowledge
and feare of God, the more perfect as-
pect and respect it hath vnto God ; by
beholding of whom, as in water face
answereth to face, so the conscience
doth fashion it selfe vnto the image of
God in righteousness and true holi-
nesse.

Pauls religion, which was his Faith
and intentiue Hope towards God,
wrought in him a continuall endeouour,
to keepe his conscience cleere both with *Act. 24.*
God and men.

It was the feare of God that posses-
sed *Iosephs* heart, which kept the eye of
his

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Gen. 39.

his conscience waking, to discouer the temptation of his mistres, vnder which was couched a wickednesse and sinne, not onely against man, but against God.

Eph. 4.

It is the drowsinesse of conscience, which causeth men of high place to sleepe oft times like cammels vnder the burthen of their sinnes, and many of the meaner sort like blind men to swallow much vncleanenesse, and of euery degree not a few to lie as dead men in the graues of their sinfull lusts without feeling: which dulnesse and sencelesnesse of conscience the Apostle imputeth to nothing els but to the darkenesse of mens vnderstanding, whereby they are strangers from the life of God, that is farre wide from a godly life, through their ignorance, which as a cloud hideth the face of God from their presence, whom therefore they cannot feare, because they know him not, neither can they liue vnto him, of whom they haue no reuerence.

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The Prophet *David* reproouing the iudges and magistrates of his time for psal. 82. their carelesse neglect, whereby the commonweale was much disordered, rippeth vp the secret cause of such supine defect in matters of iustice: They vnderstand nothing, saith he, they know not that God standeth as a iudge in the midst of their assemblies; therefore they walke on in darkenesse, the eye of their conscience being hood-wincked, that they could not see to do equitie and iudgement.

If examination were had, why the place of iustice is sometimes like the shop of an vniust marchant which weigheth out his wares with vneuen ballance; and why the temple and sanctuarie of God is so much defiled by a prophane vse, or rather abuse of things diuine and heavenly: this would be found to be a chief reason, That many masters of ciuile and ecclesiasticall assemblies, having godlinesse rather in shew than in power, sitting

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ting as formalist in places of high authoritie, doe for fashion sake shuffle ouer matters of importance, without anie conscionable desire of reformation.

It was the zeale of the house of God, which did burne like fire in our Sauour Christ, vntill hee had redressed the profanation of the temple. It is zeale of iustice, and zeale of religion, that must consume and eat vp the deadnesse that is in the conscience of rulers and magistrates, wherby they may become quick-sighted and quicke-spirited, to discouer by their wisdome, and with a speedie courage redresse the secret enormities that lurke in many corners.

The duties of magistrates and ministers, being the worke of Gods own ordinance, which he requireth, are neuertheless an abomination vnto him, if they bee not religiously and zealously performed.

Seeing therefore it is manifest, that vntill the conscience of a man be purged from

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from the deadnesse of sinne, by being di-
ued and bathed in the blood of Christ,
thorow a faithfull apprehension and re-
uerent adoration of that deepe mysterie,
which is the pith and marrow of religi-
on, he cannot be a seruant of the liuing
God; if not a seruant of the liuing God,
as *Daniell* was, no fit seruant to rule and
gouern vnder king *Darius*: it followeth,
that as godly magistrates are necessarie
for the gouernment of the Church and
kingdome vnder *Dauid* in Ierusalem, so
that which maketh them godly, is pure
religion; the more religious they are, the
more conscionable; the more conscio-
nable, the more faithfull doe they ap-
prooue themselves in seruiceable duties
to God and man.

2. Pars.

Such then being the blessednesse of
policie vnited with true religion, the
peace of that religious policie is worthy
to be desired. Pray for the peace of Ie-
rusalem.

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It was *Dauids* ioy to see Ierusalem in peace, it was his desire to see Ierusalem rest in peace. The glorie of a kingdome standeth in the perpetuitie of those things which doe make it glorious: therefore when as Mercie and Truth, Righteousnesse & Peace, Religion and Iustice, Plentie and Libertie, the chiefe blessings of a kingdome doe meet and kisse each other; the first dutie of that people so blessed, is to confesse, that the Lord hath ben gracious vnto their land: the next, to pray, That peace and glorie may dwell in their land.

The sweet benefit of peace is better knowne to many in the want, than in the vse of peace: therefore in wanting, they desire that, which in possessing they despise; not regarding those things which belong to the continuance of their peace: but to follow after peace, and to keepe that well, which is well gotten, is no lesse vertue than to seeke it.

When

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When the king of peace came Luk. 19.
meekly riding into Ierusalem, the streets
are said to ring with sounds of ioy, men
and children crying *Hosanna*, Blessed is
hee that commeth in the name of the
Lord: yet Ierusalem is reprocued for
not knowing those things which did
belong vnto her peace: she did not lo-
uingly foster and nourish that peace,
which desirous to be embraced, was re-
fused; and therefore departed, leauing her
to the furie of her enemies, who made
her desolate and euen with the ground.

The wofull spectacle of the materiall
Ierusalem, whose ioy and peace is de-
parted, may teach the spirituall Ierusa-
lem, which sitterh at peace amongst vs,
that (*fuisse fœlicem miserum est*) to haue
beene happie, is to be miserable; that Ie-
rusalem seriously considering her pre-
sent peace, being warned by her sisters
fatall exchâge, may pray, That her peace
for euer bee continued. But Ierusalem
must first begin her prayer with thanks,

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as

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as *David* did. I reioysed to see Ierusalem as a citie at vnitie in it selfe: to see all the tribes goe vp, &c: to see the thrones set for iudgment: O pray for the peace of Ierusalem. (*Non est dignus dandis, qui non est gratus pro datis*) How can Ierusalem hope to haue her peace continued, if she be not thankfull for that she hath receiued? Wherefore let Ierusalem offer vnto God the calues of her lips, confessing his name, and tell the people, what things the Lord hath done for her alreadie, whereof she doth reioyce.

First, Ierusalem hath not forgotten the late alteration of her prince, the expectation whereof caused her heart oft times to be cold within her brest: for experience bearing record of daungers past, doth breed after-feare, which is alwaies suspicious, that what sometimes hath beene, may in time befall againe.

The condition of Ieruselems peace, by reason of home-bred dissentions and factions, was neuer in such likelyhood
to

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to vndergoe a more perillous hazard, if the diuels working might haue been according to his willing.

Her Prophets in their zeale presaged fearefull euent, and that vpon good ground, because they saw God dishonoured in Church and in Commonweale. Her enemies did mutter as they did wish, in the vnnaturall desire of their countries calamitie, hauing a wrie aspect vnto their priuat hope. Euery man that was ignorant of the affaires of state, stood dreadfull of vncertaine euils, being without assurance of any certaine good.

The successe of all this rested in the hands of God, who notwithstanding that he ceased to poure vitall oyle into that princely lampe, whose shine gaue comfort vnto Ierusalem, yet he suffered not the darkenesse of that night to possesse vs so, or so long, as that by the power of Sathan, which preuaileth much in darkenesse, we were any way afflicted,

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which many feared, and some desired, and not a few expected, but God denied, who had provided a present supplie of light renewed: that as it is written of the comfortable stars, *Castor* and *Pollux*, the setting of the one is the rising of the other: so of these two, one gaue vp her light, the other receiued it. *Ieruselems* eye saw no dreadfull eclipse, her heart had no cause to feare any mortall effects. O *Ierusalem* praise the Lord. But *Ierusalem* telleth vs further, that this blessed alteration seemed a small thing in the eye of her God, he did not only deliuer her from the danger of an (*Interregnum*) but to testifie his loue vnto her, he did in the change of state so order all things, as that it might seeme no change at all. For when the rare Phoenix of the world, the queene of birds, which had for many yeeres gathered together, and safely couered *Ieruselems* children vnder her wings, was now through age to be turned into dust and ashes, though she appeared

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peared vnto men to die, yet she died not,
but was reuiued in one of her owne
bloud; her age renewed in his younger
yeeres; her aged infirmities repaired in
the perfection of his strength; her ver-
tues of Christianitie and princely quali-
tie rested on him, who stood vp a man,
as it were out of the ashes of a woman,
retaining in his life the memorie of her
neuer-dying honour, expressing in his
gouernment the patterne of her clemen-
cie and iustice, preserving to his glorie,
and his peoples comfort, the state of the
kingdome, as he found it, endeuouring
to better that which is good, and to
mend that which is amisse both in
Church and Commonweale. O Ieru-
salem praise thy Lord, praise thy God,
O Sion, who hath made fast the bars of
thy gates, and hath blessed thy children
within thee, by setting this peace in thy
borders.

And yet Ierusalem saith, the Lord
hath spoken more concerning this king-

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dome for the time to come : for in that she doth remember the many yeers that are past, to haue beene nothing inferior nor much vnlike vnto the daies of *Dauid*, she doth comfort her selfe, that the age comming on is in possible hope to bee prosperous and honourable as the raigne of *Salomon*: what good order *Dauid* began to settle in the house of God, and for the ciuile peace of Ierusalem, *Salomon* did finish : what *Dauid* in zeale would haue done more for the Lords house, and might not, *Salomon* made perfect : what sinnes *Dauid* winked at, being ouerwayed by the greatnesse of his nobles, whose employments otherwise were necessarie, *Salomon* in his wisdom found meanes to draw vnto punishment.

Though God haue not spoken by the mouth of any Prophet after the same manner concerning this kingdom, as he did of Iuda ; yet hee hath made broad signes, that all the world might see,

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see, especially his elect might hope, that what was not possible for a woman to effect, man should be both able and industrious to performe. Blessed be God, which hath caused our eyes to see those things which may reioice our hearts in expectation of this hope.

Now Ierusalem will briefly recite among many, what the principall things are, tending to the preservation of her peace, that all her friends and lovers may indeuour themselves accordingly, and know what requests to make vnto God, who hath begun a good worke in her, the blessednesse of whose working if it bee not crossed by the wretchednesse of our sinnes, no doubt the end of his worke will be our blessing.

First therefore, Ierusalem in all loyall dutie doth present her sincere and louing affection vnto her new king, as a remembrancer, to stirre vp his princely mind; that (for as much as God hath preuented him with liberall blessings,

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and set a crowne of pure gold vpon his head, and established him in the throne of his forefathers, and giuen him rest on euery side round about) he doe now approue himselfe industrious and zealous in the execution of those kingly offices, which the godly inceptions of his noble predecessour haue occasioned, and the prouidence of God hath offered: as to make perfect that vniformitie in discipline, and religion which hee hath begun; to refine and repurge the seats of iudgement, to view and review with a searching and piercing eye the affaires of the church and kingdome; in euery corner to make a beautifull and polished temple, so pleasing and acceptable vnto God, that as he did promise a continuall succession vnto *Dauid* and *Salomon* of their seed to sit on the throne of *Israel*; so hee may make firme and stable this mightie kingdome vnto his posteritie for euer, who hath beene carefull to execute the decree of Gods auncient counsaile,

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counsaile, whereunto that guiding hand of grace and mercy, which hath watched ouer him vntill this houre, may teach him that of old he was ordained.

Secondly, what Ierusalem craueth of her king, the same doth she require of all, chiefly the greatest subiects which are in authoritie vnder him: that as it is vsuall in those which are studious of good manners, to imitate such men, whose good parts they haue in admiration: so they would know, that in subiects nothing is more naturall than to emulate the vertues of their prince, following him in the steps of religion and iustice. An infallible argument, that they doe honourably and reuerently esteeme of his person.

The life and health of a naturall bodie is especially preserued by wholsome nourishment conueied by the head into the stomacke, and from thence by good digestion into the seuerall parts of the bodie. What nutriment for the peace
and

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and health of this Christian policie, is by the heads owne mouth committed vnto magistrats of both rankes, which are as the stomacke of the church and kingdome, all the members of the bodie doe so vnderstand, as that they doe expect a faithfull distribution thereof vnto euery one, according to his seuerall necessitie. This fidelitie therefore in magistrates obeying the voice of their head, shall beare them witnesse, that they louingly regard his person, and doe carefully seeke the peace of Ierusalem.

Thirdly, it belongeth to Ieruselems peace to obserue the worke of Gods especiall prouidence, who hath vnited two peoples into one by one man, whom he hath made of two peoples; whose vicinitie of situation, affinitie of language, vnitie of faith, amitie in commerce and negotiation, did occasion many honourable kings and men of renowne to desire that which God hath now effected, but they could neuer
compasse

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compasse by all their policies.

When I do consider not only what God hath wrought, but the order and manner of his proceeding vnto this worke, how he hath disappointed other nations, frustrating their hope and expectation, to fulfill his appointment with vs, what stumbling blockes he hath remooued, that nothing should be a let vnto his purpose, what time and age of the world he hath chosen, what person he hath elected for both peoples to lay hold on and say, Thou shalt be our king; for thou art the prince of our blood; I cannot but in all good conscience apply vnto our selues that saying of our Saviour in the Gospell, Our eyes are happie which doe see, and our eares which doe heare those things, which manie noble kings and men of worth desired to see and heare, but could not.

Wherefore, howsoever it bee that humane policie for a while in good discretion and sound iudgement, may deem

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it not conuenient to satisfie all good desires, whose contentment no doubt God who hath hitherto wrought effectually, will also worke in due season. Yet for as much as all Israell and Iuda ha^{ue} gathered themselues together, as one people to appoint themselues one head: I humbly beseech all those whom these affaires doe concerne, in the bowels of Iesus Christ, that wherein Christian wisdom craueth to be excused, therein the same wisdom doe not admit anie spice either of proud ambition or enuious emulation, or disdainfull contempt, or any hatefull sparke of selfe-loue and vncharitable affection to set in foot, to hinder that peace and vnitie, which is not of man but from God himselfe.

Now, the world doth admire what the right arme of resolution and constancie hath set vp: it would scorne and laugh to see it cast downe by the left hand of leuitie and inconsideration. No little dishonour it is to noble and generous

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rous spirits, to incurte the iust suspect of inconstancie. No lesse indignitie to condemne the wisdom of our honourable fore-elders, whereunto since God hath set the seale of his approbation, it will be found rebellion against the diuine maiestie, by any euill affection to crosse and thwart the execution of his auncient purpose.

Lastly, Ierusalem complaineth, that there are within her wals many thousands which will not pray for her peace; yea, she feareth they beare euill-will vnto Sion, which will not say so much as O Lord be gracious and fauourable vnto Sion. Nay she seeth that with her eie which causeth her heart to sorrow, they daily persecute her peace by prosecuting their owne cause, aduancing themselves in their hope, to her great discontentment, so that she is woe and vexed in her soule, to see *Kedar* and *Mesech*, the enemies of her peace, to ruffle it in her tents.

How

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Ios. 33.

How can Ierusalem but shed euē teares of blood, hauing thornes in her eyes? how can she be but pained at the heart, hauing whips on her sides? as the Ammonites, and Cananites, and those nations were vnto the Israelits, a snare and destruction, causing them to perish? Ierusalem mourneth to see the snare pitched, and not broken, which the enemy hath laid, to seduce her children from faith towards God, to alienate them from loyaltie vnto their king, his masked and disguised manner of parley for tolleration, is nothing els but the enterprise of her perill and destruction, labouring fraudulently to vndermine her, whom violently hee could neuer ouer-master. Who knoweth not, that the Iesuits religion is impatient either of superioritie or equalitie? It was the voice of a Popeling (*aut Cesar, aut nullus;*) and it is the pride of that ambitious faction to lay claime vnto the whole world. But Ierusalem replieth, That her God
whom

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whom she serueth, and hath hetherto
saued her, will be all in all, or none at all,
he can endure no blend or mixture of
contrarieties; one temple must not be
common for his Arke and for Dagon;
nor one kingdome for his Christ and
the worlds Antichrist: therefore to giue
place vnto idols, were to bid the holy
one of Israell depart away from vs. >

Wherefore, for the repressing at
least, if not suppressing of their insolenc-
cie, who had rather prey vpon Ierusa-
lem with tooth and naile, than pray for
her peace with heart and tongue; she re-
cordeth certaine famous stratagemes of
her best and most renowned kings, as of
Salomon, who (finding by suruey many 2. Chro. 3.
thousand strangers in the land of Israel,
strangers not which did commerce and
traffique with his people, but which did
not communicate with him in the ser-
uice and sacrifices of the temple) appoin-
ted seuentie thousand of them to carrie
burthens, and eightie thousand to hew
stones

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stones in the mountaine, holding in subiection by a godly policie, those, whom too much libertie might haue made sedicious and troublesome to the state.

1. Chro. 15. Of *Asa* she reporteth, that he and his people made a couenant to seeke the Lord; and they sware vnto the Lord, that whosoever would not seeke him, should be slaine small or great, man or
2. Chro. 34. woman. And lastly, of king *Iosiah*, that he caused all that were found in Ierusalem and *Beniamin*, to stand to the couenant which he made with the Lord by the pillar, and compelled all that were found in Israell, to serue the Lord their God.

The same God remaining still gracious vnto our Ierusalem, his law and word hauing proceeded vnto vs out of Sion, not by the ministerie of angels or prophets, but by the message of the Lord of angels and prince of prophets in a more blessed age of pure religion; would not the like couenant and oath be

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be gratefull vnto God. Whereby men of froward hearts and vntractable spirits might either be reclaimed from their superstition and idolatrie, or be made seruants vnto true Christians, as Canaan was by Gods appointment vnto *Iaphet*, who was allured to dwell in the tents *Gen. 9.* of *Sem*.

Why should it be thought a violence offered vnto the conscience for curing thereof, more than vnto the bodie for healing the disease of it. A medicinable potion worketh indeed violently on the disease, but cureth the bodie; correction with instruction well applied vnto an erroneous conscience, forcibly expelleth the error, but healeth the conscience. If the maladie be so inueterat or desperat, that no phisicke can heale it, yet balme is still precious, good and profitable vnto many, though not vnto all.

Idolatrie and heresie, adulterie and idlenesse, witchcraft and murther, are by *Gal. 5.* the Apostle bound vp together in one
D bundle

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bundle of sinfull workes of the flesh: which as they are all offensive to the morall law of God, so likewise liable to the censure of the iudiciall law of man. The same law which punisheth and reformeth the one, may as iustly inflict punishment to the redresse of the other. Either our aduersaries the Papists are idolaters and heretiques, or we do them iniurie; but being such, wee wrong our selues, by leauing their hands vntied to disquiet the peace of Ierusalem.

For what peace may Ierusalem look for in their liberty, whose vnderstanding superstition hath blinded, pride hath filled their hearts, malice possesseth their affections; they iudge of vs as of an execrable people, they muse and deuise fearefull matters, their desire is greedie vpon the exploit of that mischief which they haue intended.

Wherefore since that God hath promised as a father to receiue Sion vnder the protection of his peace, so bee that she

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she depart out of Babilon, and seperate her selfe from idols, because she is the temple of the liuing God, who may not communicat with idols temples; and since that Babylon will not embrace Ierusalem as her sister, but curseth and casteth her out as a bastard child; neither at Ieruselems request will reforme her selfe to serue the God and father of our Lord Iesus Christ in the peace and vni- tie of one true faith; therefore Ierusalem is bold to redouble the tenour of that doome which once she pronounced against Babylon: O daughter of Babylon worthie to be destroied, blessed shall that man be, that rewardeth thee, as thou hast serued vs, yea blessed shall he be, that taketh thy children and dasheth them against the stones.

3. Pars.

— In the last place it followeth to consider in few words by what meanes Ieruselems peace is to be procured. Pray for the peace of Ierusalem.

D ij

Prayer

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Prayer is the expresse image of the inward desire of mans soule, whereby among other requests hee commendeth vnto God the happie successe and euent of those actions, which by ordinarie meanes he vndertaketh. So that as prayer excludeth not second and subordinat causes, it selfe being of the same nature as necessary instruments to the effecting and atchieuing of good desires: likewise it acknowledgeth all inducours and imployments of man, seeme they neuer so possible in themselves, to receiue their abilitie of succeeding prosperously from the first cause, which is God.

Close and crafty conspiracies may be discovered and vnfolded by wisdom and policie, powerfull practises withstood and resisted by forces of like power, and forraine inuasion preuented by prouident care of fortification; yet the euent of these things is alwaies doubtfull, because in the meanes there is no assurance: but if with these Ierusalem remember

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member the name of the Lord her God, he will send her such aid from his sanctuarie as cannot be resisted.

Thus God in establishing the course of naturall things, and giuing power and efficacie to second causes, being God ouer all, hath the reines still in his hand, to moderat the cuent of all actions according to his pleasure, who worketh all things after the counsaile of his owne will. Therefore to exalt himselfe among the heathen, the enemies of Sions peace, he breaketh the bow, and knappeth the speare in sunder, and destroieth the chariots wherein they trusted: so to make his name glorious amidst his owne people, hee deliuereth them sometimes by few, sometimes by none, to teach them not to offer sacrifice vnto the nets of their owne riches, strength, and wisdom, as if victorie did consist in the multitude of men and horses; but to confesse an heauenly influence, which at the earnest prayer of Ierusalem, God hath

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hath promised to infuse into the hearts of her wise and valiant men, to blesse their counsailes at home, and forces abroad, and make their assayes and attempts mighty and preuailent, to the continuance of her peace.

Behold therefore ye Christian king, princes, and people, the happinesse of Ierusalem, while she is carefull to nourish the blessed vnion of religion and policie, which within her wals are met together: of policie, which by the ordinance of God supporteth religion: of religion, which draweth from God vertue and strength vnto policie. These are the two maine pillars of an honourable kingdome, strong as *Iachin* and *Booz*, which *Salomon* erected in the temple, pillars of witnesse, to testifie the stablenesse of Gods promise to his Church for euer. These are those two staues, one of beautie, that is, Faith and Religion; the other of bands, that is, Peace and Iustice; wherwith God as a
louing

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louing shepheard did rule Israell and Iuda, in a beautifull order of gouernement, vntill for their ingratitude God did breake both staues ; first, that of Beautie, disanulling his couenant with them, which they despised ; and then the other of bands, whereby the brotherhood of Israell and Iuda was dissolved. Zach. ii.

Wherefore let Ierusalem know, that the continuance of her outward peace dependeth on her peace with God, which followeth her obedience vnto the Gospell, as a shaddow doth the bodie. For the peace of God being founded in the Gospell of Christ, Ierusalem shall stand fast vpon this foundation, if shee cleaue stedfast vnto the Gospell. Which stedfastnesse and constancie, the God of peace and strength giue vnto his whole Israell, for the merit and obedience sake of Iesus Christ, the Prince of peace, and finisher of the faith

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faith of his elect: to whom with the
Father and the blessed spirit of peace,
by whom we are comforted and cor-
roborated to walke on in the way of
godlinesse, bee all honour
and glorie and praise,
for euermore.
Amen.

FINIS.



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